

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

14de aargang.

Winnipeg, Manitoba, Første Nr. i April 1938

Nr. 7



JEG LEVER OG I SKAL LEVE.

**PAASKEDAG.**  
av  
**Pastor K. O. Kandal.**

**En gladelig og velsignet Paaskefest, tilønskes eder alle, i den opstande Herres Jesu Kristi Navn.—Amen.**

En mor fortalte sit barn om Jesus, —hans fødsel, lidelse og død. Barnet hørte paa, med forundring og taarer. Da hun saa fortalte om Jesu opstandelse,—tridje dag,—utbrøt den lille: “Det var da gladeligt.” —Hvorfor? Saa er jo ikke Jesus død, — men levende!

Jesus lever, graven brast,  
han stod op med guddomsvælde!  
Trøsten staar som klippen fast  
at hans død og blod skal gjælde.  
Lynet blinker, jorden bæver,  
han var død, men se han lever!

Har denne sandhet faat gripe os  
slik, at den har fyldt os med glæde?—

Da Jesus vandret her paa jord, talte han engang om den stærke, som faar beholde sit bytte ifred, indtil en sterkere kommer. Da blir den stærke overvundet, og hans bytte fratat ham. —Satan var den stærke. Vi hans bytte. Jesus den stærkere! Kom ut av kampen, som seierherre. — Derfor, i Jesus Kristus er vi fri. I ham, skal vi mer ind seire.

Den lukkede himmel er nu aapen.

Gud er forsonet—Veien er aapen.

Jesus er vor frelser. Han lever, — er os nær, — nu, i denne stund! — Skulde vi saa ikke glæde os? —

Er der mørke i din sjæl? Synes du Jesus er langt borte? Dog, glæd dig! — Solen er paa himlen, den, — selv om den skjules av skyer nu og da. —

Er dit hjertes længsel vendt mot ham, saa vær med og fryd dig, — ti Jesus er ikke længere død, men lever!

Da saa vil vi gi disse følelser uttrykk i vort paaskevers, Nr. 350 i Landstad:

Han er opstanden, store bud!  
Og knuste mørkets vaaben.  
Min Gud er en forsonet Gud  
Min himmel er nu aaben!  
Min Jesus seierrike død  
Fordømmelsernes pile brøt

O røst, min trøst!  
Ved hans seier, som jeg eier,  
helled bæver,  
Han var død, men se, han lever!

**Paaske Evangeliet: Mark 16, 1—7.**  
Engelens Paaskebudskap: “**Forfærdes ikke! I søker Jesus fra Naseret, den korsfestede. Han er opstanden.**” —

Menreskene frygter Gud, paa grund av synden. Slik har det været siden syndfaldets dag. — Adam og Eva,— før faldet. — var glad i Gud. Ganske anderledes efter at de hadde varet ulydige, og ædt av kundskapenstrær. Man er ræd Gud! —

Og dog, — midt under sin frygt,— længtes hjertet after Gud.

Herre, mit hjerte  
længter i stilhet til dig,  
lindre dets smerte,  
oplys og vederkvæg mig.

Denne længsel kan forkrøbles, — dog vanskeligelt helt utslukkes. Frykten og længselen kjemper derinde i hjertet.

Hvorledes kan saa frykten overvindes? Ved at frygtens årsak tages bort, — synden.

Tenk paa offringerne i det gamle testamente. De var befalet av Gud. — Uten blods utgydelse skeer (faaes) ikke fortatelse.

Men alle disse offringer fandt sin oppfyldelse i Jesus Kristus. Han er det “Guds Lam,” — det lydeløse, feilfrie, fyldestgjørende, sonoffer, for al verdens synd og skyld og brøde. Tok den bort paa en dag. Det er fuldbragt! —

I Kristus Jesus kan vi nærme os Gud, uten frygt. Han kom forat aapenbare Gud. Se paa Jesus.—Slik er Gud!

Sinai aapenbarer Guds hellighet. Golgata aapenbarer Gud selv,—hans hjerte. “Gud er kjærlighet.” —

Saa har da Gud lagt din synd paa Jesus. Og antok hans offer ved at opreise ham ifra de døde. Ja, han (Jesus) blev kraftig bevidst at være Guds søn, ved opstandelsen ifra de døde. (Forsættes paa side 2.)

## OMKRING HUNDREAAARSFESTEN.

Da utvandringen fra Norge til Amerika begyndte, og da folket bød gamlelandet farvel, var de ikke rike paa guld og sølv og jordisk eiendom. Fattige de allerfleste med to tomme hænder satte de kursen vestover Atlanterhavets skummende bølger mot det land som var saa rikt paa næringskilder og bød paa saa mange anledninger. De kom tomhærdt; men hadde de intet som de tok med sig til det store land langt der vest? Jo, de fik en arv med sig.

For hun tok os i fanget den gang vi var smaa,  
og gav os sin saga med billeder paa,  
vi læste saa oiet blev stort og vaadt,  
da smilte den gamle og nikket blot.

Kunde gamle mor Norge som strækker sig saa langt op mot det høie nord gi sine sønner og døtre noget med paa veien som var værdt at bevare og værge om, da de vendte hende ryggen for at leve livet, ofre tid og livskraft paa denne side verdenshavet?

Lat os ikkje forfederne gløyma  
under alt som me venda og snu;  
for dei gav os ein arv til aa gøyma;  
han er større enn mange vil tru.

De norske indvandrere begyndte straks at sette kursen mot nord og vest da de kom til dette land. En dunkel naturdrift synes at føre det norske folk til jordens vestlige og nordlige egne. Slik har det været gjennom aarhundrer. Man fulgte, omend ubevisst, Horace Greeleys berømte raad: “Unge mand, ta en stor beslutning og reis ut til det vide vesten.” Her laa de store øde strækninger. “Her er sommarsol nok, her er sædejord nok,” synger Bjørnson i en av sine fædrelandssanger — og det kan ikke sies med større sandhet om noget andet land end om Amerika. Jordens største dal, Mississippi-dalen, laa i aarhundreder og ventet paa foretagsomme mennesker skulde komme og forvandle dens ypperlige jord til akkerland. Omsider kom de, og vore fædre var med i flokken. Nu er disse uendelige strækninger som blot en 75 eller 100 aar tilbake i tiden tjente til jagtgrunde for omvankende indianere blit til en Herrens have, som Ægyptens land fuld av prægtige farmhus med smilende akre utenom sine døre. Herrens velsignelse har drysset nedover vort folk. De har lagt naturen under sig hvor de drog frem. Prægtige hjem pryder by og land. Det er tunge tak de fleste har tat. De har slitt meget. Naar vi tar i betraktning den korte tid siden vort folk kom hit, de smaa kaar de var i, og alle de vanskeligheter de møtte, og idag skuer ut over disse uendelige vidder, og betrakter de fremskritt de har gjort paa det materielle, kulturelle og kirkelige omraade, saa vil vist alle indrømme at det er godt gjort. Hvad har været årsaken? Gud var ataat. Det skyldes ogsaa arven de fik med sig. De var arbeidssomme folk, utholdende, viljesterke, og de satte smaa krav til livet. Disse træk trænger vi i stor grad idag for kirken, for hjemmet, og for landet.

La os ikke glemme at den største og bedste del av arven var kirken — Guds rene ord og sakramenter. Disse har bragt mere velsignelse, og har spillet en større rolle end noget andet. Hadde det ikke været for kraften kirken tilførte folkelivet og folkehjertet i de trange og tunge tider, saa hadde folkesjælen mistet de sidste rester av livet. Døden hadde herjet med gru og rædsel utover by og land. Denne kirke fik vi i arv. Den satte sit merke og stempel paa dem som reiste ut. “Guds ord det er vort arvegods, det skal vor avkoms være.” Bibel, salmebok, katekismus, og huspostil fik man med sig — paa kiste-bunden, en nødvendig ballast ute paa livets stormfulde hav, og en kraft mot alle dødens magter.

Man drog vestover. “Ensom og fremmed stod den unge mand og den unge kvinde paa fremmed jord. Skogen stod der, stor og mægtig, taus og alvorlig. Prærien laa der utstrakt i sin uendelighet som havet der bød vei, men intet hvilested. Tak over hodet var det første krav. Træet sank for den skarpe bile, det skarpe plogskjær tvang den hjemløse prærie til at gi materialer til de tusen hjem.” Dog noget fattedes. En underlig følelse av tomhet fyldte sindene. Hvad var det som manglet? Den frugtbare jord gav jo sin grøde, fremtiden lovet velstand, de fattige kaar vil om faa aar være en saga blot. Hvad var det som fattedes? Kirke fattedes. Derfor gik man straks iveri med at stifte menighet og bygge kirke, 1843 i Muskego, Wis. Det var det første hvetekorn som lagdes i jorden. Se hvilken frugt, hvilken utvikling, og hvorledes Herren har velsignet vore fædres virke. Da bare en menighet, idag 2,700. Da bare en kirke. Idag vrimler der av kirkespir der peker opad for vort folk at minde os og de kommende slegter om at mennesket lever ikke av brød alene, ikke for strævet; mammon er ikke Gud. De peker op til den store Herrens kirke hvor de heden-gangne salige hvitklædte og mange “som tusen berge fuld av sne” for at mane os opad, for at gi trøst og mod i de tunge tider og livets seier over dødens magter.

Nu er snart et hundre aar henrundne siden vor første menighet blev stiftet. Tiden svinder. Ingen av os staar stille. Slegten gaar sin bølgende gang. Alle som var med den gangen har gaat al støvets gang. De hviler under jord. Hvad vilde vore fædre ha gjort i livet og i døden om de ikke hadde hat menighet, Guds ord og sakramenter? Sæt om de hadde hat alt som verden kan gi, men ikke hadde hat kirke, menighet, ordet og sakramentene, en frelser og ved ham haab om evig liv, hvor meget vilde alt andet ha været værd? Det er ikke at undres over at salmisten sier: “En dag i dine forgaarde er bedre end ellers tusen; jeg vil heller staa ved dørtærskelen i min Guds hus end bo i ugudeliges telter” (Sal. 84, 11).

Nu skal vi snart samles til hundreaarsfest for grunnleggelsen av vort kirkelige arbeide i dette land. Det vil visselig bli en høitidsfest, en takkefest, da der vil bli særskilt grund til at takke Gud. Men det maa bli en tak mere end i ord. Derfor har samfundet besluttet at bringe Gud et takoffer, og vi har allerede begyndt innsamlingen til dette offer. Er ikke du taknemmelig for al velsignelse over vort folk i hundre aar? Og vil ikke du bringe ham et værdig takoffer?

A. J. Bergsaker.



## HYRDEN

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Rev. H. L. Urness, Editor,  
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Hyrden faar godt vidnesbyrd. I dette nummer vil man finde en skrivelse fra Mrs. L. E. Haave der blandt andet gir Hyrden et godt vidnesbyrd saalydende: "Tak til Hyrden for al opmuntring i det gode læsestof i den, det gir mer smak, til at læse mer i Bibelboken og takke Gud for Aandens oplysning ogsaa til at forstaa og vurdere gode bøker." Saadant gir opmuntring og mott. Først tak til Gud og dernæst tak til Mrs. Haave for dette dellige vidnesbyrd. Det er netop hvad Hyrden har sat til opgave at staa til tjeneste og hjælpe den enkelte til at drikke mer av det livgivende og altid forfriskende kildevæld i Bibelboken til forøget velsignelse for tro, lære og liv. Med det for øie har da Hyrden en stor plads i det vingaards arbeide betroet den Norsk Lutherske Kirke i Kanada. Som saadan er den vel værd at næres og støttes saa den kan vokse og bli flere til hjælp.

En mors glæde av sine barn. Endvidre skriver Mrs. Haave, efter at ha nævnt med navn flere gode bøker hun har læst ivinter, og saa sier hun: "Det er mine børn som deler alt dette værdifulde med mig, og takker Gud for interessen som han har vedlikeholdt fra barndommen, det er saa herligt naar Gud faar sin vei!" O, hvor lykkelig og stort det er at være mor til saadanne børn. Her er noget for andre ungdommer at overveie og ta til hjerte. Ak hvor ofte faar ikke en troende far og mor erfare at barna vender ryggen til det som blev dem indprintet i barnelærdommen for gammeldags og upassende for vor moderne tid. Læg merke til: "vedlikeholdt fra barndommen." Der ligger faren at det ikke blir velikeholdt. Man vælger nu i vor aandsslappe tid stener istedenfor brød; kortstokken paa bordet istedenfor Bibelboken. Det passer den moderne tidsaand! Tak Mrs. Haave for dit vidnesbyrd. Maa det bli andre til en verdifuld efterfølgelse.

Hyrden frit for april og mai. Foranstaltning er kommet istand med "Centennial Publicity Bureau" at sende Hyrden frit for to maaneder, (april og mai.) til dem av vore kirkefolk, som ikke er abonnenter. Det vil saaledes bli muligt at sende ut Hyrden til 1000 flere end nu. Alle prester bedes straks sende til Hr. Josef Haave, Naicam, Sask. liste over navn og adresse paa saadanne i deres kald som ikke er abonnenter paa Hyrden.

Gaa til handling nu idag. Imidlertid vil extra kopier av dette nummer sendes til prestene for utdelig til ikke-abbonter.

Kristenheten's store høitid. Ved paaskemorgenes evangelium staar vi ved kristendommens allerhelligste. Det er paa opstandelsens kjensgjerning den kristne kirke er bygget. Med rette sier Paulus: "Men er Kristus ikke opstanden, da er eders tro unyttig, da er I endnu i eders synder, da er altsaa ogsaa de fortapte som er hensovet i Kristus. (I Kor. 15, 17-18.)

Paasken er livets og opstandelsens fest, den skjønneste høitid for en jord, hvor død og forkrænkelse har lagt alt under sin vælde. Livets sol er opgangen. — Sorgens sten er fraveltet. — Veien til himlen er bane. — Livets budskap samler de troendes skarer. — O, hvilket deiligt paaskebudskap! Med dette paaskebudskap tilønskes alle Hyrdens læsere en velsignet paaskefest! — U.

(Fortsat Fra side 1.)

Kom saa du, som ængstes for din synd. "Forfærdes ikke." Paaskebudskapet forkynnder en korsfestet og opstanden frelser. Nettop hvad vi trenger!—Vi har alle syndet og fattes Guds ære. Vi trenger alle en frelser. Lovet være Gud, Jesus kom for os alle! —

Forfærdes ikke, — du som føler dig svak og mismodig. Paaskebudskapet er Seierens budskap. Jesus lever!

O salige stund uten like,  
Han lever, Han lever endnu.

Han vandrer i seierens rike.

Min sjæl, hvorfor sørgede du?

Det er nok saa, at fienderne er mægtige. Dog, ikke almægtige. Men la os ikke undervurdere dem. Mægtigere end mange aner!—Men, paa samme tid, la os ikke overvurdere dem. Ti, de er overvundne! Jesus vandt. Hans seier er vor seier!

Forfærdes ikke, — du som bærer paa sorg og savn. Kom til Gud, — ogsaa med det, — i Jesus navn!

Det er vel saa, at sorgen er fælles eiendom i denne verden. Alle har den. — Tænk for eks. paa disse kvinder, i evangeliet idag. Deres bedste ven var lagt i graven. Og der sat de da, de faa vennerne hans og graat saa saare. De hadde haapt saa meget av ham. Men, nu var ogsaa han blitt lagt i grav, — død!

Døden er den frygtelige virkelighet, som altid gjentager sig. Den kan ingen tvivle paa. Men livet derefter og opreisningen ifra de døde, — hvad garanti har vi for det? — Ja, slik spør mange. Og enda flere tænker noget lignende.

Men saa kom Paaskemorgen. Og da hændte det forunderlige. Det var nesten ikke til at tro. Og dog, de maatte tro det. Graven var tom. Den kunde ikke holde sit bytte. Jesus var Guds vældige søn, i hvem endog døden hadde fundet sin overmand.

Hans ord gik i oppfyldelse, at han skulde opstaa paa den tredje dag. — Jesus er seierherre over synd, død og Satans rike.

Det er med dette for øie, at Herrens folk og menighet, ogsaa idag bekjender: "Jeg tror syndernes forlatelse, kjødets opstandelse og det evige liv." Det bekjender den, fordi den tror paa Jesus, han som var død og er blitt levende igjen. Og han sier til sine venner: **Jeg lever, og I skal leve.** Han er vor garanti. Hans person er vor troes faste klippe.

Men det maa begynde med det, at vi tror paa syndernes forlatelse i hans navn. Hjertets grave aapnes. Vi faar tilbake den barnetro, den fred og lyksalighet, — ja, det livs haap vi hadde tapt. — I hans lys ser vi lys, ogsaa gjennom dødens skygger.

Ti, sandelig, han som brøt syndens magt over os, han kan ogsaa bryte dødens magt for os, og sprengte vore grave, naar den store paaskemorgen gryr.

Men Jesus Krist den stærke, som gik med seir av hraven ut, han plantet livets merke hvor døden kom med sorgens bud. Vel er av jord vi kommen, til jord vi vorde skal, saa lod jo altid dommen i jordens tonefald, Men gravens trange stængsel skal sprenges ved hans røst, og ut av dødens fængsel skal sannes livets høst.

Saa lad kun støvet hvile til livets store morgengry. Vi kan frimodig smile igjennem savnets taaresky. Engang skal tuen grønnes, og rosen springe ut — hvor ædel sæd forskjønnes i blomst og frugt hos Gud, Han førte Krist fra graven til ærens kongestol, ti ligger dødsinghaver i Evig paaskesol.

Lovet være Gud, som efter sin store miskunhet har gjenfødt os til et levende haap ved Jesu Kristi opstandelse, fra de døde! — Amen.

## En Hilsen fra Weldon igjen.

Da jeg sist lot høre fra mig tænkte jeg kanske det var siste gang, men her kommer nogle ord igjen.

Det er alt Guds Naade! Og hans navn være priset! Tak til Hyrden for al opmuntring i det gode læsestof i den, det gir mer smak, til at læse mere i Bibelboken og takke Gud for Aan-

## FOR HJEMLANDS TUREN vælg altid DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater ss. BERGENSFJORD og ss. STAVANGERFJORD faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det gjeblikk man kommer ombord. Og saa hyggelig er turen at man synes de syv og en halv dagene fra Amerika til Norge er korte nokk. Planlegg reisetiden slik at De kan reise med Norskelinjen. Da blir De vel tilfreds med hele turen.

Seilinger fra New York:

STAVANGERFJORD .... 20de april	BERGENSFJORD ..... 4de mai
NORSKELINJENS BYGDELAGSFERD, STAVANGERFJORD ... 25de mai	
BERGENSFJORD ..... 4de juni	OSLOFJORD ..... 18de juni

Skandinaviens nyeste, hurtigste, moderne passasjerskip "OSLOFJORD" gaar inn i ruten i sommer med seiling fra New York 18de juni. Bestil billett i tide. "OSLOFJORD" vil føre Norsk-kanadiernes hjemlandsferd fra Halifax 20de november 1938.

## DEN NORSKE AMERIKALINJE

278 Main Street, Winnipeg, Manitoba

dens oplysning ogsaa til at forstaa og vurdere gode bøker. I denne vinter har det blitt anledning til at læse Norborgs "hvad er Kristendom og et Gud kontrolleret liv," som begge er saa værdifulde og lærerike for en Kristen! Tillige har jeg læst "God's Power for me" by Christian Reiser, pastor Broadway Temple, New York, samt "The way Made Plain" by Rev. S. P. Long, ogsaa "The Spirit of the Cross", by A. B. Anderson. Disse er alle utmerket bøker, og ikke at forglemme Hegland's "For Ungdommen," og "The Glori Road" av Ylvisaker. Det er mine børn som deler alt dette værdifulde med mig, og takker jeg Gud for interessen som han har vedlikeholdt fra barndommen, det er saa herligt naar Gud faar sin Vei! Sjønt vi ofte gjør motstand og maa klage over vor megen vanart og sløvhed, saa er dog Gud den stærke og gir seir i kampen, som ofte synes forvilet! Han avtører taaren og istedet bringer glædes smilet frem! Det lønner sig at være en stridsman i Herrens Hær, tænk hvilken løn!—der—hjemme i Himlen hos Jesus hvor al smerte er over, kun saa vi blir tro og ha olje paa vore lamper. Min adoptiv Datter Datter Dorothy som nu har været hos mig tre aar og som nu er ti aar, fik Lukas Evangelium av S. S. til jul. Vi begge læser det. For mig er det især hendigt, som maa fremdeles, være i seng for det meste, fordi mine fødder ikke er stærke nok til at staa noget videre paa endnu. Har dog været paaklædt og ind i stuen nogle gange ved visse anledninger men det trætter mig saa sukker-syken ytrer sig mer igjen. Men Gud er med saa jeg kan allikevel være glad fordi han ikke kun har git mig et godt hjem her paa jorden, men ogsaa forhvervet mig et hjem evigt Himlen hos sig, og git mig sikker forvisning om at faa være delagtig i den store Naade! kun av Naade! Vi har nu her i menigheten havt den store glæde at ha Missionær Palmer Anderson iblandt os. Det har været meget alvorlige gode møter, som vil bære frugt, for Guds ord kommer ikke tomt tilbake, det vil enten virke til frelse eller fordømmelse, Gud velsigner Broderen som stræver og utsaar sæden Guds navn til ære. Det var en glæde at se ham igjen og faa tales ved om det ene fornøde. Jeg hadde den glæde at være vidne til hans ordination i Camrose i 1828. Det er til særskilt velsignelse at komme ut til møter og bli kjendt med Guds Børn! især da man blir taget avsides, som jeg nu har været et helt aar var det den 5te mars siden jeg stod paa mine to fødder. Da var jeg paa kirkeindvielses møte i Birch Hills. Det var en deilig avslutning, hvad møter angaar for mig. Dog Gud alene vet kanske han vil la mig komme ut igjen naar sommeren kommer. Her har været meget sne, en deilig vinter som har sat jorden i god tilstand for god avling, og vaaren er i anmars, det glæder hjertet ogsaa. Saa vil jeg si hjertelig tak til alle dem som har kommet mig ihu, baade i sine bønner og med kort og breve i julehøitiden. Dere har glædet mig venner og hjertelig tak! Og saa beder jeg eder, kom mig fremdeles ihu i bøn og tak. Om nogen har et kopi av noget av Evangelierne at unvære og vilde sende mig saa er jeg taknemmelig for det, da dem er saa meget letvintere at holde i sen-

gen. Maa ikke glemme at si at jeg har fremdeles god appetit ogsaa sover godt og kan utrette noget med mine hænder ogsaa. Saa tiden falder ikke saa lang og venner glæder mig med besøk av og til, og saa ikke at forglemme Ellaag, Karl's Dores og Laurence og Marvin som jeg har den glæde at underholde. Vær da alle kjærlygt hilset, og Herren befalet.  
— Mrs. L. E. Haave.

### "De Smaa Grave".

De findes over alt. Smaa grave paa gravlunden. Ti det er saa alt for sandt at,

"Der findes ingen hjord saa vel beskyttet

Den ikke har sit døde lille lam."

Disse smaa plukkes bort her og der. Og der blir flere og flere tomme stole i hjemmene, og flere og flere smaa grave paa gravlunden. Disse smaa grave har budskap at bringe. De taler et eiendommelikt sprog. Det som de sier faar sin støtte i skriften. Det er om de smaa graves budskap jeg vilde faa si litt.

Vi synger:

"Vis mig ret klarlig min jammer og møy

Vis mig fordærvsens avgrund i mig"

At sig naturen til døden kan boie Aanden alene maa leve for dig."

De smaa grave bringer budskap om "fordærvsens avgrund". Det falder vanskelig for mange, endog blandt de lutherske, virkelig at fatte at endog de smaa "uskyldige barn" trenger Guds naade. De er jo saa uskyldige og rene. De har ikke tilsmuset sig. Men avgrunden er der. Den faldne natur gjemmes bak et vakkert lite barne ansigt. Synden ligger ikke paa overfladen men syndens hæsle rot ligger i menneskets dypeste væsen. Saa "alle" endog smaa barn trenger Guds naade.

En kvinde spurgte engang en prest hvad praktisk bevis man hadde at et lite barn hadde en syndig natur. Siden hun ønsket et praktisk svar som støttet skriftens utsagn svarte presten: "Du vil finde svaret paa Gravlunden." "De smaa grave betegner at paa grund av synden trængte døden igjennem til alle mennesker."

Staa ved en liden grav en stund og la Gud tale til dig igjennem den. Der er bare en rensnings kilde baade for smaa og store. — Veien igjennem hans hellige og dyrebare blod. Vi burde takke Gud av hele hjertet for bernedaapens store gave. Gud har gjort det slik at alle skal faa adgang. Der er ingen aldersgrense paa gravlunden.

De smaa grave taler. De taler greit. De taler et uimotstaalig sprog. Disse smaa lapper av jord paa gravlunden sier at synden er like gjennomtrængende som døden—ti døden er alltid et bevis paa den faldne natur. Søk Herren og bli reddet fra "fordærvsens avgrund." — A. M. Vinge.

### Hyrden Kun 50 cent.

For 14 maaneder fra 1ste April  
Undertegnede bestiller herved  
Hyrden.

Hr. Josef Haave,  
Naicam, — Sask., Can.



For God so loved the world,  
that he gave his only be-  
gotten Son, that whosoever  
believeth on him should not  
perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is  
not judged; he that believeth  
not hath been judged already,  
because he hath not believed  
on the name of the only be-  
gotten Son of God.

Winnipeg, Manitoba, First Nr. in April 1938

## VESPER MEDITATION

by  
Gerhard Rasmussen.  
1 Cor. 15, 12-21  
I.

Blessed Easter!  
Joyful Easter!  
Tis the spring of souls today —  
Christ hath burst His prison —  
And from three days —  
Sleep in death —  
As a sun hath risen.  
Today heard —  
Throughout the world —  
The cheering Message —  
Of victory —  
Over death —  
And grave.  
Faith and hope —  
Are made stronger.  
Peace and joy —  
Fill the hearts —  
Of Christ's disciples.  
We know that —  
We have a Living Savior —  
Whom having not seen —  
We love —  
In whom —  
Though we see Him not —  
Yet believing —  
We rejoice —  
With joy unspeakable.

### II.

That Christ rose —  
From the dead —  
Is the most tremendous —  
Fact of history —  
The pivotal event —  
In the annals —  
Of mankind.  
On this rock is built —  
The faith and hope —  
Of sinful humanity.  
If this precious keystone —  
Is taken away —  
The entire arch —  
That bridges the great gulf —  
Betwixt a holy God —  
And lost sinners —  
Must tumble down.  
If Christ be not raised —  
From the dead —  
Then is faith and hope in vain —  
And mankind will be —  
Swallowed up —  
In an everlasting —  
And gruesome night.

### III.

But Christ did not —  
Remain in the grave.  
Death could not —  
Hold Him captive.  
He had the power —  
To give His life —  
And to take it again.  
He truly died —  
On the Cross —  
For our sins —  
But just as truly He arose —  
On the third day —  
For our justification.  
He that was dead —  
Is alive —  
And liveth forevermore —  
With all power —  
In heaven and on earth.  
The historical reality —  
Of Christ's resurrection —  
Is as impragnable —  
As the historical reality —  
Of His life and death.  
He Who slumbered in the grave —  
Is exalted to save.

### IV.

The Christ is risen.  
As it began to dawn —  
Easter morning —  
There was a great earthquake —  
For the angel of the Lord —  
Descended from heaven —  
And rolled back the stone —  
From the door —  
Of the sepulchre —  
His countenance —  
Was like lightning —  
And his raiment —  
White as snow.  
And for fear of him —  
The keepers did shake —  
And became as dead men.  
To the women —  
Who had come —  
To see the sepulchre —  
The angel said:

## A MILLION SOULS — — — A MILLION DOLLARS

What Shall It Profit the Church to Gather a Million Dollars If It  
Lose a Million Souls?

Our fathers walked in faith. At least many of them did. Otherwise we would not today have the church that we call ours. But some did not have faith, or they lost it. If they had kept their faith our church today would be twice as large as it is.

Statistics recently published show that an appalling number of people are Lutheran in name only — they have lost their faith. Here are some startling figures. You will find more figures and just as distressing ones in the February issue of the Lutheran Herald. Read and be shocked and be humbled.

According to the figures referred to it is estimated that there are in Minneapolis 328,000 people who call themselves Lutherans. Of that number only 42,916 or 13.1 per cent are members of a Lutheran Church. Chicago has 1,050,000 Lutherans, with a reported membership of 114,991 or 10.9 per cent. Seattle has 150,000 Lutherans, with a reported membership of 6,357 or 4.2 per cent. Los Angeles has 241,000 Lutherans, with a reported membership of 7,179 or 2.9. The situation in smaller cities, towns and country districts is not much better. (Figures compiled by Dr. O. M. Norlie.)

In one of the larger towns of North Dakota there are 2,420 Lutherans. The reported Lutheran Church membership is 699. In a rural area in western Minnesota including a village, the Lutheran population is 1,227. The Lutheran Church membership is 448. In a similar area in southern Wisconsin the proportion is 999 Lutherans and 467 church membership.

Reading the above figures brings to mind the parable of the Lost Sheep. There were a hundred sheep. Ninety-nine were safe in the fold. One was lost.

Looking at the Lutheran Church as revealed in the above figures we are forced to reverse the order. It seems that now the ninety-nine are lost. Only one is safely in the fold.

The Good Shepherd went out in search of the lost one. He searched until He found it. He brought it into the fold. We who are in the fold today have an obligation to seek, to search, to find and bring into the fold the straying and the lost.

We glory in the faith of our fathers, in their courage, in their determination to build God's Church in this country. We marvel at their accomplishments. But we sorrow at the thought of the thousands, the millions, once sheltered within the Lutheran fold, but today astray in the wilderness of unbelief and worldliness.

In five years we will celebrate the Centennial of our church. We plan to commemorate its founding with praise and thanksgiving, joy and rejoicing. We plan to evidence our gratitude to God by bringing an offering that will wipe out the indebtedness of our church, erect a library building at Luther Seminary, and replenish our Pension Fund.

But what shall it profit the church to gather a million dollars if it lose a million souls?

Greater than all this would be a united, sustained effort on the part of all of us, pastors and laity, to bring in the ninety and nine that have gone astray — that are outside of the fold.

Think of it! Eleven million and more Lutherans outside of the fold —

Fear not ye —  
The Christ is not here —  
He is risen!

### V.

Jesus lives.  
From the gloomy —  
House of death —

not members of the church they call theirs. What could be more glorious at our Centennial than to have doubled our church membership by restoring straying souls to the fellowship of faith? What if we should find that we had added one hundred thousand souls a year for five years? Impossible? Yes, unless we have faith like our fathers?

But regardless of figures, does it not seem that a united effort should be made to re-establish in the saving faith as many as possible of these millions of backsliders? What offering could we possibly bring our Saviour on the occasion of our Centennial that would cause so much joy in heaven? What time could be more opportune than this?

In preparation for the Centennial every part of the church is being cultivated and organized. Information regarding the Centennial is going out into the most remote corners of our church. Efforts are made and will continue to be made to induce everyone to participate in the offering of thanksgiving that will be gathered. It is our prayer that everywhere the spiritual life of our church members will be stimulated, that there will be stirred up in us all the faith of burning hearts, a greater passion for souls.

Is not this a time when a committee on evangelism should be set up in every circuit of our church? There are many things such a committee could undertake, direct or suggest. Here are a few:

1. Supervise a religious canvass or census of the whole circuit.

2. Conduct meetings or conferences in various communities to determine the best procedure in an effort to evangelize the once-churched and the unchurched.

3. Sponsor a program of educational evangelism for old and young throughout the circuit.

4. Encourage catechetical evangelism among those who have grown up outside of the living church.

5. Work for the establishment of the family altar in every home.

6. Conduct or arrange for special evangelistic meetings within the circuit.

7. Interest and instruct people in personal evangelism.

8. Study and seek to make more effective our whole program of Christian nurture, training and instruction of the children in the home, school and church.

9. Stimulate an intensified effort to stop the leakage and retrieve the many recently confirmed who are now adrift.

10. Discover ways of patiently and lovingly wooing and winning the thousands whom the world and sin, struggle and strain, trials and temptations have caused to wander from the path of faith.

Any of the above suggestions may be taken up in the local congregation and fitted into the working program of its various organizations. There is work for the deacons and other officers of the congregation. The men's, the women's, the youth organizations, the Sunday school will all find suitable tasks in these suggestions. The proposed circuit committee would seek to advise, encourage, stimulate every evangelistic effort.

The children of Israel started out happily and bravely from Egypt.

Forth the Conqueror has gone.  
And because the Christ —  
Is risen from the dead —  
Faith in Him —  
Is not vain —  
Nor is the preaching —  
Of the Gospel —

They were eager to enter the Promised Land. But most of them never did. They fell by the way during the long pilgrimage. Life was too hard. The sustained effort required was too much for them. Their faith faltered and failed.

Figuratively this is what is happening today. So many have started out joyfully, courageously on the Christian pilgrimage. Millions of men and women and children journeying through the wilderness of this world are faltering, failing in their faith. Humanly speaking, we may say that very few of these will ever find their way back into the fold except through the efforts of those within.

A prayerful, well-planned, intelligent, Scriptural crusade of evangelism conducted throughout the church would under God undoubtedly bring into the fold, into the fellowship of faith, a large number of the ninety-nine who have gone astray.

What an offering that would be! What an announcement to make in 1943! Our church has brought in a hundred thousand, — five hundred thousand, — yea, a million souls! — and the total sum appealed for. Well may our double objective be stated: A million souls; a million dollars. — J. C. K. Preus.

Of the living Savior —  
A vain Message —  
To sinners.  
But vain was —  
The Roman guard —  
Vain was —  
The great stone —  
Vain was —  
The royal seal —  
And vain was —  
The wicked effort —  
Of Christ's enemies.  
The Christ was dead —  
But see: He liveth!

### VI.

Jesus lives!  
This is not a myth —  
Or a Beautiful fancy —  
But a glorious reality —  
And an everlasting truth.  
That the Christ —  
Rose from the dead —  
Is proved —  
By a host —  
Of unimpeachable witnesses.  
During the forty days —  
Between His —  
Resurrection and ascension —  
He appeared eleven times —  
To His disciples and others.  
These many witnesses —  
Were not predisposed —  
To accept the tremendous fact —  
Of Christ's resurrection.  
The doubting Thomas declared:  
Except I shall see —  
The print of the nails —  
And thrust my hand —  
Into His side —  
I will not believe.  
He did see and feel —  
Of the risen Christ —  
And humbly testified:  
My Lord and my God.

### VII.

The everlasting truth —  
That Christ lives —  
And because He lives —  
We shall live also —  
Is established forever.  
Said the Christ —  
I am the resurrection —  
And the life —  
He that believeth in Me —  
Though he were dead —  
Yet shall he live —  
And whosoever liveth —  
And believeth in Me —  
Shall never die.  
For since by Man —  
Came death —  
By man came also —  
The resurrection of the dead.  
For as in Adam all die —  
So in Christ —  
Shall all be made alive.  
This is the glorious —  
Easter Message.



## WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

## CHRISTIAN EDUCATION

Mary of Bethany, SITTING AT THE FEET OF JESUS. We have many wonderful stories about Jesus in the Bible. It is not easy to say which one we prize most highly. I am especially fond of this story. Jesus pays a visit to some of His best friends, Lazarus and his two sisters, Martha and Mary in Bethany. On this visit we notice that Martha, upon whose shoulders fell the responsibilities of the household, became very busy. The very best should be set before Him. The choicest in all. Nothing was too good for Him. No task too difficult to perform, for her Master. But Mary had found a quiet place at the feet of Jesus, and from His holy lips these beautiful words: "Mary has chosen that better part, which shall not be taken away from her."

"Sitting at the feet of Jesus! Have ever more beautiful words than these been penned? We who live today are almost envious of those who walked with Him in the flesh and who literally sat at His feet.

We are so sure that we would not have been among the throng in Jerusalem shouting loud hosannas to a Messiah yet to come, but that we would have been among those few who walked with Him along the country lanes, wandered on the shores of Gennesaret, and heard from His lips the truth of life everlasting. Yet this simple little story, tucked away obscurely in the closing verses of the tenth chapter of St. Luke, carries a message as potent for us today as for those who trod the paths with Him so long ago; and we who are so sure may falter before the searching light of its simple truths.

It is not without significance to the mothers of today that this message was given to a woman, for into our hands more than any other has fallen the joyous task of bringing our young to Jesus. Christian education has long been recognized by our church as one of the strongest stones in the foundation. Already as infants

## VIII.

Thanks to Thee —  
O Christ victorious!  
Thanks to Thee —  
O Lord of life!  
Death hath now —  
No power o'er us —  
Thou hast conquered —  
In the strife!  
Thanks because —  
Thou dost opened —  
Paradise!  
None can fully —  
Sing the glory —  
Of the resurrection story.  
Amen — Amen.

Blessed Redeemer —  
Jesus Christ —  
We thank Thee —  
That thou didst —  
Suffer and die —  
On the Cross —  
For our sins.  
Victorious Savior —  
Jesus Christ —  
We praise Thee —  
That Thou didst —  
Rise from the dead —  
For our justification —  
And salvation.  
Make this day —  
One of true gladness —  
For all that —  
Hunger and thirst —  
After spiritual life —  
And fellowship —  
With God —  
Who is love.  
Abide with us —  
At all times —  
That we may have —  
Peace and joy —  
In our heart —  
And true rest —  
In our conscience.  
Open our eyes wide.  
That we may see —  
The glory —  
Of Thy resurrection —  
And truly rejoice —  
This blessed —  
Easterday. Amen.

our children are brought to Him in baptism, and from then on through Sunday school, week-day religious training, and confirmation we earnestly lead them along the way of Christian living. There is hardly a Lutheran parent who does not fully believe that as the twig is bent so the tree will grow; and so firmly convinced of this are we that we gladly cooperate with the church in the training of the young.

So, too, when college days come and we must send our young away from the nest, how we tremble at the many pitfalls that await them: the laziness of morals, the seeming conflict between science and religion, the contact with open unbelief. We know well that they are in the age of hero worship, when striking personalities among their teachers are going to have a tremendous and telling effect upon the whole course of their future life—either for good or bad. That is why we are so grateful to our church for giving us the Christian college, where these dangers are minimized and where our children may prepare for life under the firm guidance of consecrated Christian men and women.

This is a beautiful picture, but it may still be only a hollow mockery; for it is easily conceivable that one may be baptized in the Christian faith, nurtured and educated in the Christian church, and spend the rest of his life in the Christian assembly and yet never have sat at the feet of Jesus. If there is one thing that the story of Bethany teaches us it is that all the outward works of Christianity cannot be substituted for a close, intimate fellowship with Jesus.

Is there not a danger that we may have become so accustomed to generations of Christianity and its attendant benefits that we are forgetting its essential truth—that salvation is not a matter of doing but of receiving? Are we Lutherans forgetting that great principle for which Luther fought—"Ye are saved by faith, not works?" The Jews who crowded the streets of Jerusalem celebrating the feast of Tabernacle were devout men and women, living up to the best in Jewish tradition, who, had they lived today, would have been rated among our best church people willing to give generously of their time and money and talents. Yet so blinded were they by their traditional worship that they were able to celebrate this feast, which more than any other by its symbolism pointed to the Messiah, and yet not know that the day of their visitation was at hand.

Martha, were she living in our day, with its greater freedom for women, would no doubt be a forceful and energetic leader in our church glorying in her work, filled with the importance of her task, querulous with others who seemingly give less of their time; and yet poor Martha, missing the one vital thing in life. It often remains for the less dynamic Mary's of the world to be given the vision that leads to the fountain of living waters.

The story of Mary of Bethany stands before us today as a challenge to intimate, consecrated life in Christ. Let us sit quietly while across the ages the gentle voice of the Master comes to us again from Bethany—"Martha, Martha, thou art careful and anxious about many things, but one thing is needful and Mary has chosen that better part which shall not be taken from her." It is a hushed and solemn moment in the history of the universe. "Be still and know that I am God."

JOINT MEETING OF THE DIRECTORS FOR THE OUTLOOK  
COLLEGE  
COLLEGE ASSOCIATION AND THE BOARD OF MANAGEMENT  
FOR OUTLOOK COLLEGE.

The Board of Management for Outlook College is hereby called to meet at Outlook College, Outlook, Sask., May 3—4, beginning at 10 A.M., May 3. This meeting is called at the request of the directors of the Outlook College Association and is to be a joint meeting.  
March 28, 1938.

Iver Iverson,  
President Board of Management.  
H. L. Urness,  
President Board of Directors.

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

## Comments.

A sermonette on Giving from "Streams in the Desert" by Mrs. Chas. E. Cowman.  
"Prove me now." Mal. 3: 10.

What is God saying here but this? "My child, I still have windows in Heaven. They are yet in service. The bolts slide as easily as of old. The hinges have not grown rusty. I would rather fling them open, and pour forth, that keep them shut, and hold back. I opened them for Moses, and the sea parted. I opened them for Gideon, and hosts fled. I will open them for you, if you will only let me. On this side of the windows, Heaven is the same rich storehouse as of old. The fountains and streams still overflow. The treasure rooms still bursting with gifts. The lack is not on My side. It is on yours. I am waiting. Prove me now. Fulfill the conditions on your part. Bring in the tithes. Give me a chance."

"I can never forget my mother's very brief paraphrase of Mal. 3: 10. The verse begins, 'bring ye the whole tithe in', and it ends up with 'I will pour' the blessing out till you'll be embarrassed for space. Her paraphrase was this: *Give all He asks; take all He promises.* S. D. Gordon "The ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving: it is beyond that we can ask. J. H. Jowett.

Again we would like to urge the Circuit Presidents to urge their locals to send in the offering to the project before our District Convention in July, if possible. Shall we adopt the slogan: "Every league a contributor by the time of our District Convention?" To accomplish this depends a great deal upon the activity of the Circuit presidents. It would be a fine objective to seek to come to the convention and be able to report a substantial contribution to our league work by July 14—17. Let us pray and work.

The improved issue of Better Leagues has just reached the locals. It is attractive in its makeup, it is inspiring and informational in its contents. Let us study it, use it, and the result will be better leagues throughout the district. You are invited by the General Editor of Better Leagues to send in either Brickbats or Bouyuets. Your league will regularly receive one issue of this fine issues if you report the name of your new officers. Do it now if it has not already been done.

Do not fail to write to the International Office for the new model constitution.

Topic paper on "HOME" written by Miss Tilda Holm, president of the Luther League in Pastor C. S. Lystig's charge in Edmonton, Alta. It is indeed regrettable that with our limited space we cannot print this fine topic in its entirety. We shall print it in the following form:

## "Home", Eph. 6: 1-4.

As one of our topics for this month deals with the subject of "Home" I shall endeavor to emphasize mainly the value of *Christian homes*. We have many of them in thousands of communities. They are a light and a blessing in any community: The story of home is written on every page of scripture. There we read of its original purpose, its joys and sorrows.

First of all, what is home? In a definition: "Home is a gift from God, and if parents and children live according to God's word, home will be a blessing to each one of them."

Happy homes do not just happen. They are made by years of constant endeavor and earnest effort. The happiness of the home does not depend on the house or

what it contains. The people who live in the home, *make* the happiness or *mar* it.

The home is rightfully the centre of the world;

\*

Build the home, and you erect the walls of the Church. Build the Home and you make the country secure and strong.

The family is the basic unit in any nation, not the individual. Communism and Socialism as we see them today emphasize the individual as the basic unit in society, thus making the state the centre. What happens? Family life must give way to the community life. The home must be sacrificed for the good of the state. Build the home and you make it possible for the Church to carry out its programme of child education.

Home is both a school and a task. As school, because it is in the home that the spirit of God can show us most easily, how evil we are, for at home we are ourselves more so than among strangers. In the next place it is in the home, where we come in close contact with one another; and where we are most dependent upon one another.

\*

## What are the secrets of a happy home?

The secret of a happy Christian home is to be Christians together. Praying together, will unite the hearts one to another. Experience shows that home may be the scene of the greatest strife and bitterness and sorrow, or on the other hand, it may be the place on earth that is next to heaven itself. The difference is to be found in the hearts and lives of those who live within the home. In the home where hearts are united in Christian love, where Christ is the unseen guest at every table, and the silent listener to every conversation, there we may also find the greatest amount of joy and blessing.

There must be the spirit of Christ with patience, love, self-sacrifice, humility, and its willingness to serve and forgive one another's faults; where God's word is read regularly, and where prayer shall be a part of each day's living. The word of God brings Jesus into our homes. It is through the Word, that the soul life is fed and nourished with peace, harmony, and love.

Good music and reading is a help. The future generations can only be as we strive to make this generation good, sacred, and holy. The training in the home ought to be both physically, mentally and morally sound. It is only when Jesus is permitted to come into our homes that the proper training begins to form character.

To make a Christian home, Jesus says, that the house built on sand is washed away, but that one built on the rock stood. Our rock is Christianity. On that rock must our homes be built.

The home is founded by God himself, hence no home can even approach the ideal unless Jesus Christ is constantly present. As the home is, so will be the Church and state.

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## Then what is the Christian Home?

1. Grace is said at the table.
2. The Bible is audibly read in the family group.
3. The children attend Sunday School.
4. The parents and children attend divine services.
5. The individuals of the family have their own secret devotions.
6. There is harmony and peace.
7. Plans are made with Christ and His Kingdom in view.
8. There is true hospitality for the stranger.

9. The atmosphere of the home suggests the presence of the Saviour.
10. The chosen work of each individual member is according to God's will.

Far more than we know, do the strength, and beauty of our lives depend upon the home in which we dwell. He who goes forth in the morning from a happy loving, prayerful home, into the world's strife, temptation, struggle and duty, is strong-inspired for noble and victorious living. The children who are brought up in a true home go out trained and equipped for life's battles and tasks, carrying in their hearts a secret of strength which will make them brave and loyal to God, and will keep them pure in the world's sorest temptations.

We all do loving service, therefore, by helping to make one of the world's homes, the one in which we dwell brighter and happier. No matter how plain it may be nor how old-fashioned, if love be in it, if prayer connect it with heaven, if Christ's benediction be upon it, it will be a transfigured spot.